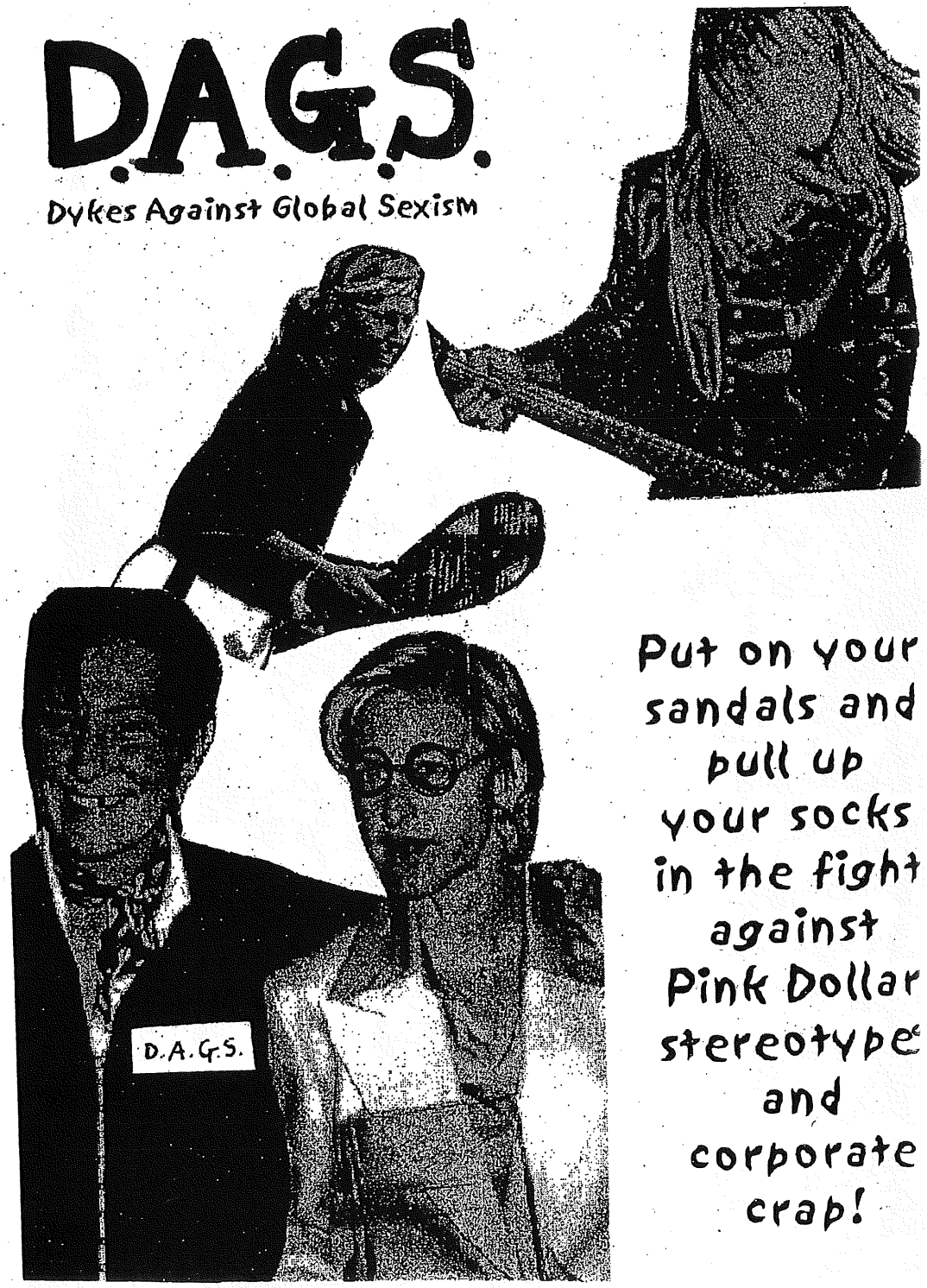
gods in the hindu religion manifest themselves when needed. the image on the cover of the 'zine is of Kali, the goddess of destruction and creation. she manifested in the point of battle that was the fiercest between Durgā and the male demons that threatened the balance of the world. Kali sprang from the forehead of Durgā and killed one of the head demons. Although she manifests as a destroyer, a kind of female warrior, she manifests also in terms of creation and preservation. the destruction of the male demons allowed a new time, age to begin. within her is life, death and everything in between. She is an example of a woman warrior who does what needs to be done

Sources include: Kali The Feminine Force, by Ajit Mookerjee.

D.A.G.S.

Dykes Against Global Sexism



Put on your sandals and pull up your socks in the fight against Pink Dollar stereotype and corporate crap!

DAGS: Dykes Against Global Sexism

[illegible]

[illegible]

[illegible]

Women, Corporate Globalisation and the Evil Acronyms

By Rosi and Kate

The World Trade Organisation, along with the World Bank and its brother organisation the International Monetary Fund, (IMF), works to increase corporate power. While they don't necessarily lessen the power of governments over the majority of people, they do place these governments within the control of multinational corporations. This behaviour is not suprising considering that some corporations have more money than some countries in Europe. This corporate takeover creates major problems in the advancement of women's, as well as workers and general human, rights, as the WTO working in the interests of capital can, and often does, override government legislation. One recent example is the WTO's attempt to ban the European Union (EU) from labeling genetically engineered food, after America stated that this action was somehow discriminatory. If the WTO can override decisions of the EU, in what sort of position does this place so called 'developing' and 'underdeveloped' countries, where many multinational corporations gain their resources and conduct their production and manufacturing.

Thanks to the help of the World Bank and the IMF corporations are able to practically steal the resources of these countries, and profit

cheap labour. The World Bank place alleviating poverty
s main priority, yet a quick glance at the facts presents a
rent story. They too work in the interests of big business,
the U.S. gaining $1.50 in multinational procurement
racts, for every dollar it donates. It is clearly corporations
profit from World Bank loans, not the people of
overished nations. More and more frequently the World
k only loans money conditional on the introduction of
ctural Adjustment Programs (S.A.P's), which involve
oducing drastic economic "reform"(forcing nations to sell
ational industries at rock bottom prices, lower tariffs,
oduce cash crops etc., etc.), and almost uniformly moving
ntries towards more capitalist 'free'-market economies.

SAP's have been a disastrous failure. Take Africa, for
mple, not a single one of 34 countries that have been
lementing these programs since the 80's has been a
cess story.

The failure of the SAP's is due to the basic doctrine of
IMF, an over-riding emphasis on free-market capital.
doubtedly there are huge economic problems in developing
ions, but the fact of the matter is that these problems are
en inherited from structures bequeathed by a history of

colonialism and neo-colonialism. Structures that have undermined traditional forms of production in favour of economic policies aime at production for 'western' consumption, rather than the substine of the producers themselves. The IMF in their introduction of SA however tend to see economic problems as short-to-medium term problems of mismanagement – as a result their focus is on adjustir prices and lowering tariffs to encourage international investment – situation which actually worsens peoples economic situation.

The effects of these "adjustments" - and other moves towards fee-market capitalism are overwhelmingly felt more harsh by women. This is due to a number of factors...

1. SAP's, and other moves towards free-market capitalist economie invariably involve attacks on welfare, i.e. the removal of state subsidies on basic amenities such as housing, electricity, water, and medical services. (In some countries electricity has risen over 100% for individuals after the introduction of SAP's, while actually becoming cheaper for industries and corporations). Women often shoulder the responsibility of organising these facilities at the household level – at even the most basic levels it is obvious that reductions in health and child-care services mear that women must assume even greater responsibilities in these areas.

2. Education... Given that girls must often help with household tasks, and thus they have less opportunity for education, means that cuts in education usually effect girls' schooling more than boys – boys more valued in the family – 70% of the world's illiterates are women
3. Health.... The cuts to healthcare that usually accompany moves towards the IMF's idea of economic reform have a disastrous effect on women. The fact that a woman's risk of dying in childbirth in a developing county is 1 in 25-40 compared to 1 in 3000 in the developed world makes the notion that such cuts are somehow beneficial utterly farcical. Of $2 billion spent actually on AIDS prevention, with only about 10% spent in the developing world where around 85% of HIV infections occur. Pharmaceutical companies, with their primary interest being profit do not adjust their prices according to a nations wealth so some countries can't even afford condoms and clean needles, let alone drugs for HIV treatment. The detrimental effect of these practices on women becomes clear when it is realised that in Africa, for every HIV infected boy there are six HIV infected girls.
4. SAP's also involve privatisation, and deregulation of labour markets. In general women have less access to the

formal labour market so cuts in employment and wages are likely to effect women more strongly. For example in both Latin America and Sub-Saharan Africa, female employment and wage rates fell relative to male rates during the 80s (when SAPs were being enforced left, right and centre).

This labour market deregulation tends to result in a large scale deployment of women to the informal employment sector where they are subject to more exploitative wages and conditions.

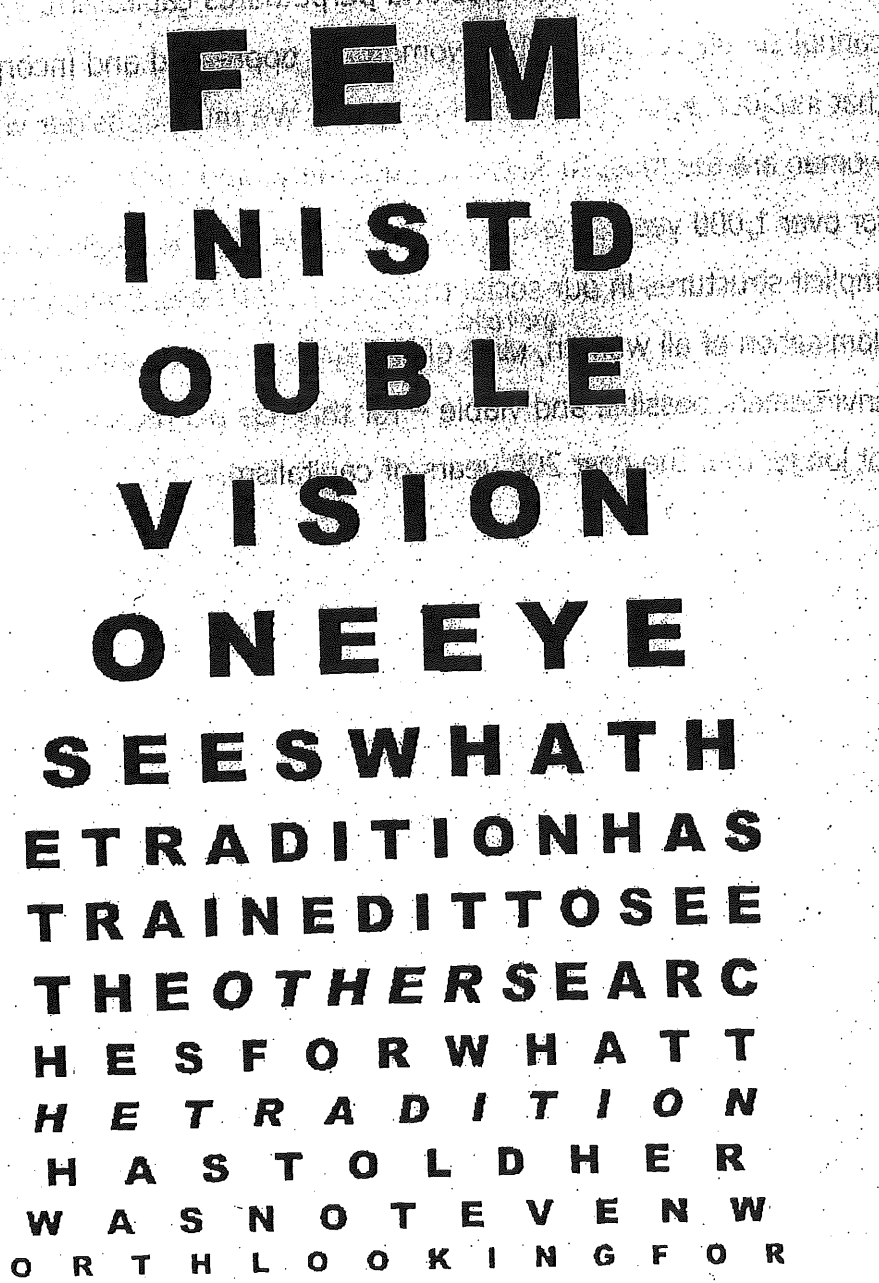
Also the way that global capitalism has opened up world markets for large companies to relocate operations has impacted severely on women. Young women in particular are the preferred workers for relocated labour-intensive production. In production and assembly-line work in SE Asia, young women make up 80-90% of the workforce. The attraction of this work-force for overseas companies is obvious – willing to work long hours doing tedious, repetitive work, obedient (workplaces are regimented and there is suppression of work-place organisation) and most of all, cheap. For example, female data processors in the Philippines are paid 12 times less than women doing the same work in the UK. In areas such as SE Asia women are finding themselves increasingly confined to labour-intensive, sex-segregated work.

5. This environment where women make up 70% of the worlds poor lends itself more and more to the global trafficking of women.

International organised crime has capitalised on weak economies and high levels of corruption to forcefully traffic large numbers of women into prostitution and indentured servitude. This is partly a result of the vast poverty that has developed under global capitalism. It is also partly due to an ethos of commodification that is inherent to capitalism. As more and more things are bought and sold world-wide, the fact that women have, under patriarchy been subject to ownership – considered objects that, since owned, can also be bought and sold, means that in recent years the traffic in women has reached a horrifying level with somewhere between 700,000 and two million women and children trafficked annually.

All these factors highlight an important fact about women's position under global capitalism. While corporate globalisation, or global capitalism benefits only a few to the detriment of the many, including the natural environment, it is women especially women in non-Industrialised societies, who suffer the most. Global capitalism cannot be destroyed with a simple ethos such as fair trade, or a political dogma like socialism. To bring about a truly liberatory revolution we must reject notions of hierarchy inherent to Patriarchy, the system

of social control which upholds and perpetuates capitalism. We cannot simply recognise that women are oppressed and incorporate that into our particular political program. We must consider why women are the most fucked over in society, and why they have bee for over 1,000 years, then we may perhaps be able to glimpse the implicit structures in our social thought, actions etc., which make domination of all women, people of the working classes, animals and the environment possible and viable – for this has been going on for a lot longer that the past 200 years of capitalism.



text by—Seyla Benhabib

A fight against capitalism must be a fight for womyn's liberation.

Feminism must have as its goal the liberation of all people.

The struggles of womyn in India against World Bank dam projects,
in Indonesia against sweatshop labour,
in Columbia where womyn fight with rebel armies to restore democracy,
and the movement against the global trafficking of womyn –
these must become our struggles.

We cannot destroy patriarchy and capitalism with one movement, in one country.
We certainly cannot destroy it with government legislation.
We must become part of a global movement for the equality of all womyn and oppressed peoples.

FEMINIST AVENGERS

WHY??

Because of the 1.3 billion people living in absolute poverty (living on less than US$1 per day), 70% are women.

Because 70% of the world's illiterates are female.

Because there is no country in the world where women's wages are equal to those of men.

Because women's bodies are viewed as commodities, and because women and children are sold into sexual servitude and slavery.

Because, in the US, more than one-third of all women-headed households fall below the poverty line.

Because in both developed and developing countries, women work 35 hours more than men every week.

Because women produce 80% of the food on the planet, but receive less than 10% of agricultural assistance.

Because transnational corporations, as well as domestic garment manufacturers benefit from the exploitation of women's labour.

Because 2/3 of the children in the world who receive less than four years of education are girls.

Because 75% of the refugees and internally displaced in the world are women who have lost their families and their homes.

Because nearly 92 million women in urban areas lack access to safe drinking water, and more than 133 million women in urban areas lack proper sanitation.

(Sources: United Nations Development Programme, Human Development Report 1995 (New York: Oxford University Press, 1995); The World's Women 1995: Trends and Statistics, United Nations 1995.; Wistat, 1994 & UNHCR)

"Governments can no longer afford not to invest in women ... The evidence on the high private and social returns to investment in women and girls cannot be ignored... Persistent inequalities between men and women lead to lower productivity and growth".

World Bank Report 1995

This is the World Bank's version of progressive gender policy. This is both offensive and damaging to womyn because it bases gender equality on market criteria. The World Bank's interest in improving womyn's lives is limited to the extent that it maximises "the wealth of nations". Mainstream development theories, strategies and policies have analysed poverty through what has been described as a gender-blind lens. However, most approaches are in fact not neutral because they assume the male as the standard and representative of all humans. Consequently, gender-neutral policies address womyn's experiences, needs, interests, and constraints only to the extent to which they overlap with the norms set by the male. This means that in analyses of poverty, womyn's lives are hidden, because the gendered nature of poverty is conveniently ignored.

Policies and strategies developed to assist "the poor" often focus on men's roles or on institutions such as the family, with the assumption that womyn would benefit equally with men. When their material realities *are* theorised, womyn are usually perceived in the roles of dependent wives and mothers and so they are incorporated into policies only in terms of these roles. This kind of analysis also tends to completely ignore the relationship of power that men have over womyn. This power is a key factor in the ways that womyn are kept down – the ways that they are exploited sexually, as well as for their labour.

Fighting this is not simply a matter of persuasion, argument, change in attitudes, in theoretical reasoning, and in policy process. It requires profound changes in the structures of economic and social life, and collective action, not just individual action.

AVENGERS AT feministavengers@yahoo.com

Chris

Here is another item to include:

Goddess Temple desecrated.
The Mnajdra temple in Malta is 5000 years old. It was carved from limestone into the shape of the body of the Great Goddess. Celebrants entered into its chamer as into the body of the Great Mother herself.

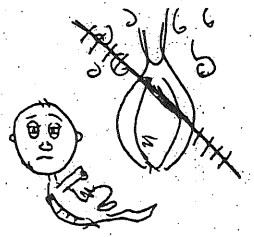
On Easter Friday 13th April some vandals attacked the ancient tmeple with crowbars and machinery. They toppled the huge limestone blocks to the ground and shattered them. The damage may be irreparable.

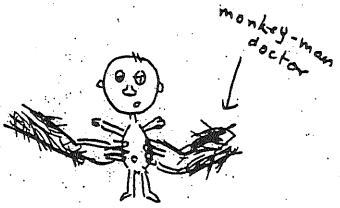
It is suspected that the destroyers are local male hunters who have recently been forbidden to hunt in the vicinity of the Mnajdra Temple and another one nearby. They are in the habit of setting traps for birds in the area.

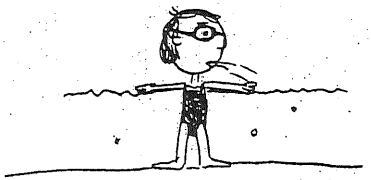
An attack like this on such an ancient centre of women's spiritual potentcy has even deeper reverbrations. It is a symptom of the fact that the patriarchal morphic field senses that its time of global dominance is fast coming to an end. And so, typically of male energy, it lashes out in an attack. Rampaging, raping, ransacking.

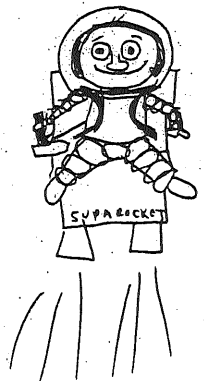
The destruction of the ancient Mnajdra temple, this crucible of women's power, is devastating. But it is also a sign that patriarchy is in its death throes. It is about to destroy itself. Hopefully in time for the world to survive.
The Creatrix is re-emerging. Go ahead and fear her you ravagers of the sacred earth. Your fear will destroy you yet.

this cartoon is out of order (follow the numbers...)
1
2
Hey!
guess I'm kind of tired
HEY!
I can't do anything without my heart and my heartlist working properly - I think it's broken.
what's going on? why can't we play?!
come on...






learning how to swim at 3



flying at 4

solving the world's greatest puzzles at 6

(2)

...

idealised childhood, that'll do it every time...

I guess so, so what? can't a girl dream?

I suppose that's all we ever do

(3)

there were times when my head was filled with all kinds of stories, and I was happy dreaming away. these days I can't even conjur up a short story. dreaming of being in different places was like a buffer to reality for me. it helped me escape stuff I suppose. and I read a lot of books

so what? I know people who've seen a lot worse shit than being forced to wear dresses and be their kind of girl. I know people who would've wanted to escape into my reality if they hadda choice. it's not fair - why do people have to be such arseholes? why do so many womyn have to put up with pain & from people who are supposed to love them? why do men think they can do whatever thug fuck they want without any consequences? they mustn't believe womyn are people! or that they're so goddam great

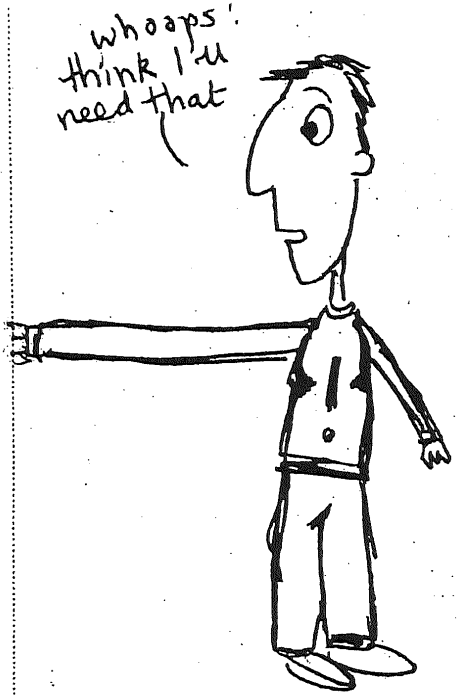
let's go!

I'm angry

me too - fuck this existential shit!

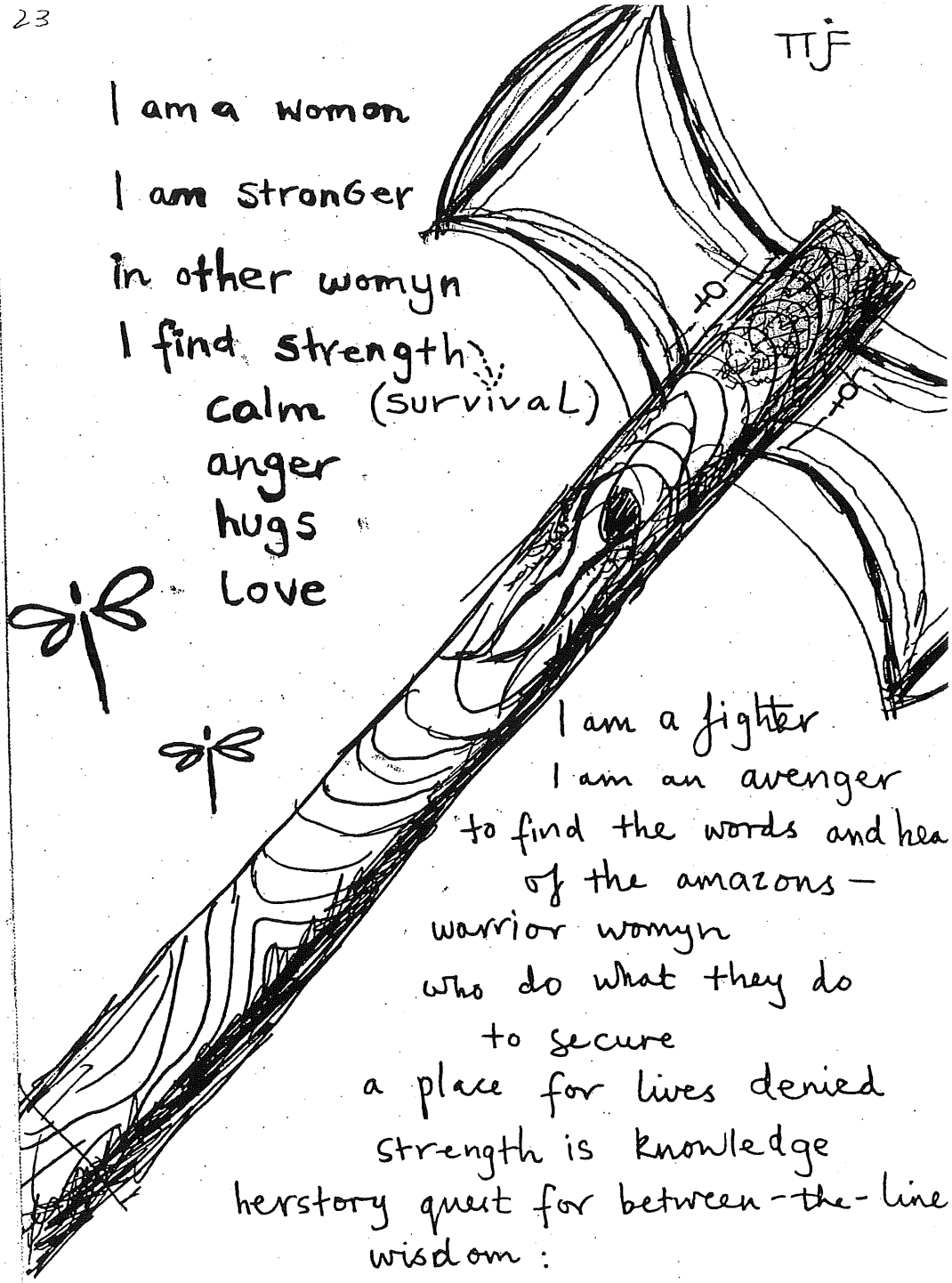
(heart being discarded)

this cartoon is out of or (follow the numbers)...


whoops! think I'll need that

yeah, probably...
COME ON!

TTF



I am a womon
I am stronGer
in other womyn
I find strength
calm (survivaL)
anger
hugs
Love

I am a fighter
I am an avenger
to find the words and hea
of the amazons —
warrior womyn
who do what they do
to secure
a place for lives denied
strength is knowledge
herstory quest for between-the-line
wisdom:
lived womyn's knowledge

Lesbian Separatism – Fashionable Yet Practical
by caroline

Since the police discovery of a web sight dedicated to pictures and info about men raping babies, I can't help feeling a little smug. The web sight is proof of the sick, disgusting depths men will go to (and often do). So I'm smug in the fact that for the last five years I've been calling myself a Lesbian Separatist. While Separatism hasn't been very fashionable recently, at times like these it's gotta be fashionable to be a Separatist. At least our position is crystal clear - we define men by their actions and therefore reject them outright. At times like these I'm glad I belong to the tribe of Lesbians that organizes around separating ourselves from the half of the population that does these things. When, in fifty years time the girls abused in the web sight turn round to ask, 'why did you stick with them when you knew what they were like' at least I can answer with a clear conscience.

And today when a womyn tells me of the torture she experienced at the hands of men, at least I can be unhypocritical in my support and sympathy for her. Because I'm not going to go home and cook some man's meal or chat on the phone to my gaymaleboy friend about his dilemma over which party to go to. And I can offer her a practical solution to men's violence and men's destructive world. Separating from men means creating/reclaiming wimmin's cultures and society, this can't be done while we're a part of men's world. Separatism is a practical way to save ourselves from men's concrete cities, meaningless rules and pornographic bus stops...these things become normal to us while we have no culture of our own. These things make us crazy when we have no glimpse of what an alternative could be.

So why isn't Separatism fashionable? What's hip about being associated with males and their revolting practices anyway? I think Lesbians living with and for only Lesbians is pretty cool... and fashionable and practical.

stupid sanitised marketing with flowers and blue liquid,

IF YOU DON'T WANT TO. Introducing....

...The Sea Sponge!

Costs about 90c from a chemist... usually disguised as make-up applicators, but I asked the pharmacist and she said HEAPS of womyn use them instead of tampons.

HEAPS cheaper, and better for the environment!

Use as per tampon (you can sew a string into it if you're not into fishing about). When it gets full, just wash it out in the sink with soap and hot water.

As long as you are thorough about washing them properly they are apparently no more risky than tampons re: Toxic Shock Syndrome. Boil it before you use it for the first time (tho not too long as they tend to shrink). At the end of your period, wash and let it dry completely before storing it (in a little cotton bag or something similar).

You'll need a new one every few months, as the natural fibres break down with use.

★FACT: MENSTRUAL BLOOD MAKES REALLY GOOD PLANT FERTILISER!

★FACT: TAMPON SALES FUND THE LIVES OF A SMALL GROUP OF MEN WHO MAKE MONEY BY CONVINCING US THAT THEIR PRODUCTS ARE NATURAL & NECESSARY

your breath about (a) corporate control of your bodily functions, (b) under likely (d) all of the above. Well guess what? YOU DON'T HAVE TO DO IT

aisle labelled "feminine hygiene" muttering a product you have no choice in buying, or most

(c) the fact that you have to pay about $5 (yay GST & luxury tax!) for

You know the feeling. Once a month or so, trudging down the supermarket

Yellow Peril Tomboy is a Lesbian-Feminist. & becoS she is a MINORITY she is INVISIBLE. & Becos she is a MINORITY she is EXOTICISED. Becos Yellow Peril Tomboy has had the privilege of an ducation&middle-class background & becos she has the strengths of Sister Allies Sister Warriors & Other allies she can RESIST. Will yellow peril tomboy die for her beliefs?[1]

YES she will die for her beliefs. She will rather die than live any fucking patriarchal white-MAN's *LIES.*

---

a Bellear, Koori/Goori/Murri/South Sea Islander/Croatian-Australian warrior womyn, poet, yteller, political activist asked herself rhetorically during an interview if she would die for beliefs.

doyouknowhowtospellmyname?
namemyspelltohowknowyoudo?
doyouknowhowtospellmyname?
doyouknowhowtospellmyname?

DO YOU KNOW HOW TO SPELL MY NAME?

do you know how to spell this country's name? do you know how to spell this country's name? do you know whose country we're on? Do you know*howdoyou*do do you know whose country we're on? Do you know how to spell this country's name? How do you do? How are ya? How do you do?

Do you know how many countries there are in AUSTRALIA?

PLEASE SUPPORT THE

ABORIGINAL WOMEN'S CEREMONIAL GATHERING

TO BE HELD AT BALGO IN THE GREAT SANDY DESERT W.A.

In August 2001 hundreds of Aboriginal women elders will gather together near Australia's most isolated Women's Centre to perform traditional women's ceremonies and exchange cultural knowledge. They will paint up, dance and sing to maintain sacred women's sites.

Friends of Kapululangu ask you to support this important meeting by making a donation.

Imagine the cost and logistics of setting up a camp for so many women in the desert, hundreds of kilometres from the nearest town, accessible only by 4WD. The Kapululangu Women's Law & Culture Centre needs to set up some shelter, pit toilets, a water supply and transport truck loads of food. Kapululangu has secured some funding for the event - however it is only half of what is needed.

Many of the participants will be very elderly and suffering from illnesses. Though these women are used to living in very harsh conditions some minimal facilities are vital. However sparse the camp is the women will attend because they have a passionate commitment to the preservation and passing on of their traditional Culture which they feel is currently endangered. Hence the vital need for meetings such as this to go on.

I urge every one of you who believes in the spirit of reconciliation to make a practical gesture in aid of this Women's Law Meeting (as it is called in Aboriginal English). That means making a donation. A substantial one would be much appreciated and well used.

Friends of Kapululangu is a an organisation which provides support for the Kapululangu Women's Centre in Balgo/Wirrimanu. The elders have asked us to help with the Women's Law Meeting.

Our immediate goal is to raise sufficient funds to hire a 4WD and trailer which will assist in the running of the camp and transport of participants out from the community to the essential seclusion of the Women's Camp.

Any extra money raised will go towards improving the facilities for the camp.

By making a donation you will be directly assisting the survival of Aboriginal Women's Culture. A Women's Law Meeting is an awesome event which raises an enormous amount of spiritual power which nurtures the Country. This is your chance to be part of that process.

Donates $50 or more to receive a written report about the Women's Law Camp.

Cheques can be made out to Friend's of Kapululangu.
Or pay direct into our Commonwealth Bank Account No. 10227054 BSB 06 3157
Post: to c/o Chris Sitka, 130 The Parade, Ocean Grove 3226
For further information
Ph.: Chris (03) 5255 5924 Email: csitka@jeack.com.au
www.vicnet.net.au/~fokapu

THE SHOPPING EXPEDITION - Chris

I slot in my card
Punch up my number
Money shits out of a hole

The automatic doors slide silently open
inviting as a fly trap
Will I enter the beast?
Like everyone else I buzz along
As if I need this to survive
To lay my sacrifice at the altar of the 20th Century Holiness
"*I spend, therefore I am.*"

I am programmed for this
Plugged into the septic, pastel atmosphere
I go into trance
Am drawn towards the cash registers
chatting like busy buzzard's
Drawn through the turnstile
that only turns in one direction
and am propelled to my destiny

Looking along the aisles of shelves
I see
A woman with hunger in her eyes
dressed in rags she is hunched over
working along rows of low shrubs
struggling in the hot sun
to harvest the produce
for a master who hungers untiringly
for the profit to be made
from the flesh of such as she

I pass the butcher's window
Glance in to see women's bodies
displayed on iron hooks
And the same boys
who last week dragged a womanchild
across the paddocks behind their car
still alive and naked after their rape of her
These same boys
are now at work here
With their knives and saws and choppers
hacking at our carcass

I hurry on
and find myself standing, barefoot
before rows of shoes
Absently I finger a pair of 'sensible shoes'
As a truck full of screaming sheep zooms by along the road.

And I smell the sharp tang of fear
Of the ewe separated from her flock
The knowledge of near death
exuding from her pores

Around me
the mall is all abustle
with the rustle of banknotes
the clink, of coins
and the shuffle of plastic cards
which, surprisingly, do not melt
in the fire of such greed

Fresh vegetables glisten and wink invitingly
My liver groans a subconscious warning
But in the face of such proximity to obvious life
I conveniently forget
that beneath this unblemished skin
lurks the slow death of poisons
Forget that I have walked through a cherry orchard
carpeted with the rotting bodies of thousands of small birds
who, like me, sought to feed on such shiny fruits

I enter the plastic bagged health food shop
and survey the incense packets
Will this smoke me clean?
Will higher thoughts waft heavenward
with the sacred smoke?
No. I remember that in India
young girls work 16 hours a day
for a few cents
pressing the sandalwood onto sticks
The flesh on the palms of their hands
burns away
until they can no longer work
And are replaced by further victims
to the western desire for holiness

My trolley is laden with plastic bags
as I career along to the precipice
of the gutter
Metal gleams all across the wide expanse
of the car park
While somewhere in the desert
lies a vast gouge in the earth
Where once ley lines of spiritual energy
crossed and infused the ground
in which grew yams and desert tomatoes
and acacias carpeted the earth
with edible seeds

☆ the end is on page 21 ☆

On the way home I pass forests of houses
huddled together in fear
Built in such a way as to shelter the occupants
from any visions of real forests
razed to the ground
as casually as a morning shave

Why do I offer myself?
Why do we offer ourselves?
on this sacrificial altar
to become the butcher's victim?

Poisoned flesh is already rotting
on my bones
The man needs meat to thrive.
I need food to survive.
But what is need?
And when is it greed?

I ponder this along supermarket aisles
Reading labels as if they might provide clues
to a more moral course
As if they may be tickets
to the evasion of consequences
Meanwhile, subliminal messages
are transmitted directly to my brain
And greed becomes need

Till the last coins rattle
in my nearly empty pocket
Rattle
like the clean picked bones of a female carcass
Lying on the floor of the butcher's shop
Lying on the high desert plains of Ethiopia

Chris S

after the first time in a shopping mal

BELIEVING

The smile or the grimace
on that face in the window
on that child on the street
on that baby playing with fire

Home is where the heart is
Home is that place where the heart has been crushed
and the blood has been sucked dry,
So that traces of history.
traces of truth
are banished,
like a bad habit
not quite forgotten

Broken windows
boarded up with
the same tape
that holds their life together.

This is what they told me
This is what they told me
That place is evil.
That place is haunted.

Looking on with unaccustomed eyes
I did not believe

could not comprehend

what preyed..

or lurked.
Then I saw, sensed and imagined
what lay in the dark corners
and crept under doors
to taint the colour of day.
And deepen the tone of night.

It's there alright
and everyone knows
the trick is
to negotiate with it
the terms of life.

The price is high,
especially if you can't talk
or can't bear to be apart from it.
The only friend you've ever known

(Louise)

I want to screm and shout at people I hate

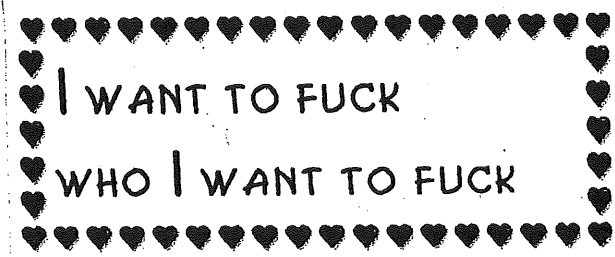
I don't want to be used for the entertainment of straight or gay men

I want to be listened to

I want people to stop discouraging me

I want to have a choice

I want to revolution to come



I want to courage to stand up for myself, for other womyn and for other lesbians

I want to fuck society

I want others to stop thinking that its up to them to accept or reject me

I want to kill all rapists

I want my family to love me because I am a lesbian

imply being alive
nd not needing to
rove my value time
nd time again

I want Tara and Willow to kiss

I want an answer

I want to vomit in MacDonalds

I want the backlash to end

I want other people to do the god damn work

I want to cry in front of people and for them to understand

I want drag queens
to fuck off

I want people to stop
telling me things they
don't mean

I am not a homosexual

I want to steal random cultural artifacts

I want people to realise
that porn is not funny

I want action and not
just fucking theory

-Vanessa

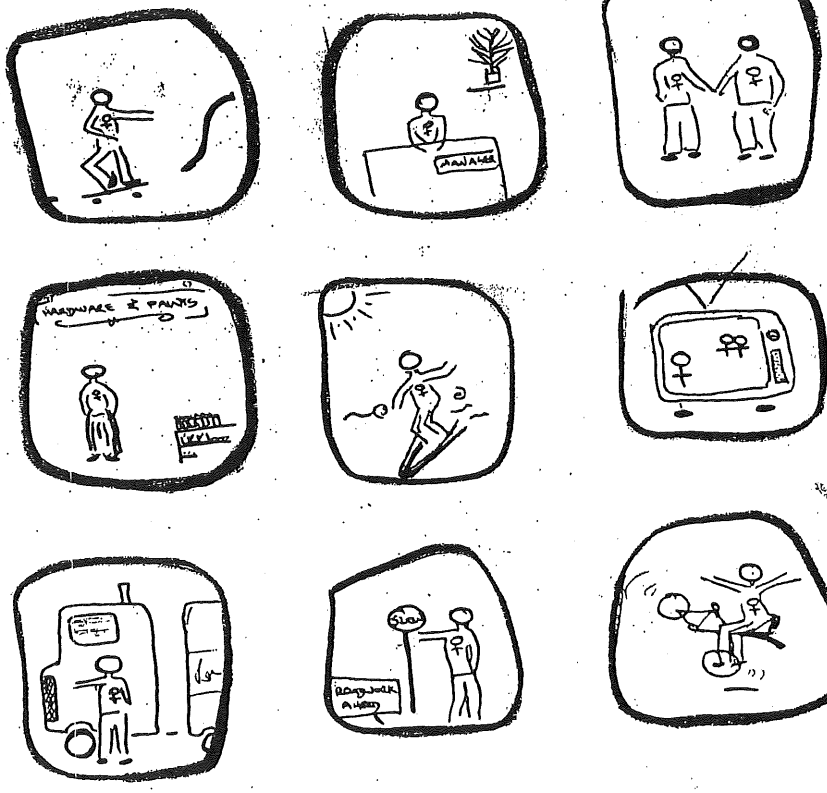
I want to stop feeling insecure about the way I look

My ABC of Liberty

PART 2

...When ♀'s Participation in these Activities is

a) Commonplace
b) Not Sexualized
c) Not treated as a Quint, Novel, or Freakish occurence...



BHAGAT

Dyke venues come and go (mostly go), but largely gay venues like The Peel, The Market, The Laird seem to be forever. The immediate response might be: well, pubs and clubs are money making ventures, gay boy places make money so they tend to stick around but dyke venues just aren't making enough profit for their owner's...So what is the reason? Your average gay boys have more money than your average dyke and subsequently spend more on spirits- rather than the archetype dyke who drinks beer- and more expensive drugs which tend to be enjoyed in a club/ dancey atmosphere. We are living in an unequal society where men still make more money than womyn, and this seems to hold true in the GLBT scene as well. Also, most GLBT venues are owned and run by men, even if they are gay men, so guess whose interests they are going to give a toss about?

Class oppression, gender oppression and gay male privilege all intersected at a place formally-known-as-a dyke-pub recently: not only does it now cost womyn eight bucks to gain the privilege of entering the pseudo-peel 'renovated' mini-plub (a plub: pub + club), you also have to wear clubby clothes or else you'll be refused entry. So at a place where dykes used to be welcome, now the only womyn who can go are the ones who can afford the entry costs and the kind of clothes that are palatable to a gay man owner. Go pink dollar.

Womyn are being pushed out of any and every place that was dyke friendly, and dykes and gay men who can't afford to buy their freedom of expression are excluded from a great big chunk of the supposed 'community.'

All this just shows you that GLBT oppression takes place in a capitalist society where money is the priority, and whatever group benefits from and therefore perpetuates the dominant culture (whether non-indigenous people within Australian society, rich men within just about every society, and gay men within so called 'queer culture') will continue to own and co-opt every damn thing unless we start phucking things up.

Cos you're a boy

you think i'm weak
you think i'm frail
actually i'm stronger than you
just cos I dont have muscle
baby you don't know what ive been through

i'll never be sorry for being a woman
but fuck you for making it so hard-

why do I have to prove myself
to your unbelieving mind
to your dissapproving thoughts
i'll always have to live with your doubt.

you don't even matter to me
i don't need you but you need me.

It's not that I hate all men
just the ones like you (and that's most)

the power of your penis
is much less than you think!
you think you can fuck me
but i'd never let that happen
or want it
or expect it... like you do
you'll always want me for my fanny.

to you im just a hole
an object for your pleasure
to most of the male population
i try to keep away from you
but you crop up everywhere!

How long will I have to avoid you
do I have to live in a bubble forever?

most of us will take the easy way.
they give in to you
because you've taught us that we can't stop you
you taught us to keep quiet.

i'll never go away
and my sisters are getting stronger
we'll fight you together, not divided

as we've always done.

Molotov Cocktail Party
by Malicef

Early 1980s, a womyn in chains screams while someone carves a swastika into her shoulder. The person cutting into her calls herself a sadomasochist. So this womyn-hating, Jew-hating, pro-Nazi sexual fascist is made a Queer hero. Her name is Pat Califia and today, she is a sex therapist and was given a warm welcome by Melbourne's Queer community when she visited in 2000. But when radical feminist Nikki Craft asked Califia about why she liked carving swastikas into wimmin, she refused to talk about it **(1)**. Censorship in practice is really womyn-abusers omitting the experiences of the wimmin they abuse. And pornography is when men use censorship in practice to sell the wimmin they abuse to teach the wimmin who they can't reach what men will do to us when we open our mouths or our legs, or what they'll do to us when we refuse to. Pornography is wimmin never being able to win.

Early 1970s, a womyn is forced by her husband to take off all of her clothes and go into a room where a pack of men are waiting for her. Over several hours, they repeatedly rape her vaginally and anally. These men film her being raped, they film themselves raping her and they film each other raping her. She is in enormous pain, but she smiles for the camera because she doesn't want to die. A few months later, the husband and two different men force the womyn at gunpoint to endure rape by a dog. Then the husband sells the filmed records of this womyn being raped and used so that men all around the world can rape her and use her for the rest of her life and well beyond it. A year later, after many more rapes and many more beatings, the husband and more men orally rape the womyn. Again, they film her being raped and they sell it. This time, it becomes the best selling porn film in his-story called *Deep Throat*. The husband is pimp/pornprick Chuck Traynor, who then sells this womyn to *Playboy* magnate Hugh Hefner. They both force her to have sex

with another dog. Sammy Davis Jr. also turns out 'to be an especially big fan' of her filmed rapes **(2)**. Now, all of this should tell you something about what pornography really means and what the sex industry really does. The skeleton of this story is common, not unique. Men call this heart-breaking abuse 'sex' because it is men emptying their dicks into a womyn. Men call this heart-breaking abuse 'pornography' because it is a man selling a womyn being raped by men, to an industry owned by men, for an audience of wanking men, at a profit to men. Finally, men call this heart-breaking abuse 'freedom of speech', because the wimmin used in all pornography, rape and prostitution are a freedom which men use to empty their speech into. Her throat is men's freedom and they wank into it, her vagina is men's freedom and they wank into it, her anus is men's freedom and they wank into it. And when their wank becomes her speech, then they tell her that she is truly free. But when she vomits out men's wank and refuses to be imprisoned by the freedom of the male sex right to use wimmin in prostitution and pornography, then her name is Linda Marchiano and she is a womyn who fights against the sex industry in Amerika today **(3)**.

The many men who raped Linda are not named, but men just like her ex-husband Chuck Traynor, have made big names for themselves. One of them is Larry Flynt, who is the wealthiest pornographer in the world.

Larry Flynt's wife overdosed, but his daughter Sonia survived and made a public announcement saying "Freedom of speech wasn't used when he was violating me. He just told me this is what little girls do with their fathers." Flynt the child molester and womyn-abuser was the hero of a film a couple of decades later, (once men's freedom of speech had really set in), called *The People vs. Larry Flynt*. In celebration of molesting his daughter, Larry Flynt started a porn magazine called *Barely Legal* which shows very young

wimmin dressed like very young girls, who have their hair pulled up into pigtails and are told to put on schoolgirl outfits and are told to shave their pubic hair and bend over for the camera so that men can pretend they are raping girls still in school. If *Barely Legal* is a celebration of his daughter's rape, then Flynt's other magazine *Hustler* must be where the mothers are sent to be raped. But don't worry, Queer has a solution. In England, gay male magazine *gay times* implies that lowering the age of consent to 10 would be reasonable because this is the age set for criminal responsibility **(4)**. Interesting that paedophiles, pornographers, pimps and pricks never seem to have an age of criminal responsibility, isn't it? So wimmin are forced to live out the sentence for men's criminality deep in our bodies, where our bodies remember. The real result of lowering the age of consent is that the law has to question whether prepubescent girls in school uniforms actually want to be raped or not. Or perhaps in all of their 'youth liberation' talk which literally translates as 'paedophile slaughterhouse' in feminist language, these Queer men and their child molesting friends have forgotten that wimmin and girls exist. Perhaps they don't know that one in three of us are raped by a man before the age of 18 **(5)**. Perhaps in all of heterosexual and Queer men's talk about wimmin's freedom in the sex industry, they've forgotten that we know how pornography is used by men when they rape because we've been under those men when they rape. Maybe they think we won't notice that 1 out of 8 Hollywood films has a rape motif and that this is meant to teach men how valueless wimmin's freedom is and what our speech looks like **(6)**. The next time you decide to wave your hands around in the name of freedom of speech, boys, why don't you have the man next to you ram his fist down your throat until you're choking, so that you can know what your freedom of speech feels like in wimmin's bodies. Why don't YOU have a go at *Deep Throat*[ing] the male sex right 24 hours a day every day. Feeling free yet?

The religion of the X-Y generation is that any damage done to wimmin will be celebrated as sexual freedom if some bloke somewhere decides to call it sex, or fun. Wimmin who say it isn't at all fun to be used in pornography and prostitution are called anti-sex, puritanical and repressive. Then we are told to shut the fuck up. Sometimes pimps use the names of feminists fighting porn in their pornography and rape them, like they did to Andrea Dworkin. This is censorship in practice. [redacted] but Andrea didn't shut up-she got angry instead. This is the radical feminist response to censorship in practice.

Working against the sex industry isn't just about hurting men's words, it's about hurting men's freedom to ram themselves in, on and all over wimmin. Wimmin who are alive, wimmin who are dead, wimmin who are used as sex, sexuality, class, race, age and disability in porn, prostitution and rape. Wimmin who are you and me. In the words of Therese Stanton, a womyn who survived being abused in pornography and who now fights against it, 'if my existence is proved real, I am coming to take what is mine' (7). And we're just starting to see that we ARE real; we're on our way to take what is ours from those pornographers, pimps, rapists and pricks. And those men better understand that we're not going to talk about it and we're not going to compromise and we're not in a pacifist state of mind. Do it with a law, do it with a pen, do it with a gun, do it with spraypaint, or a brick, or a knife. Better still, do it with a molotov cocktail once the prostitutes have left the brothel and the pimp is all alone counting his money.

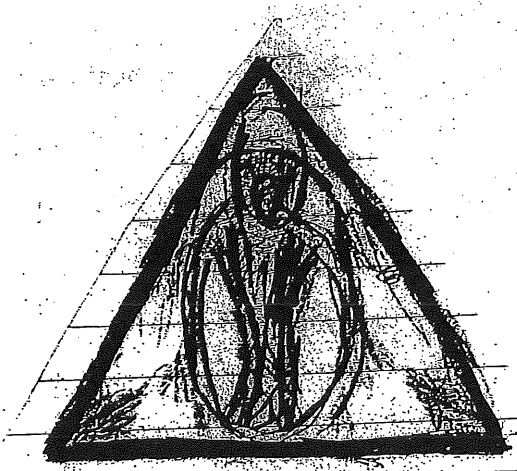
Get those pricks anyway you can because they're just begging for it.

'No, really Judge, when I threw the bomb into the brothel I was dressed in spike heels, fishnets and a whip. He was saying "please Mistress, I deserve to burn in hell" and since he was already profiting from our living hell, I just threw in the match. It was s/m, it was consensual and oh, was it fun... Sorry Judge, I wasn't being t[redacted]y honest there. I was really wearing steel caps and jeans and he was really saying "Yo, ho! Yo, you bitch, dyke, faggot. You want some dick? You want something that'll make you a real woman. You some kind o' freak or somethin?" And Judge, I had to admit that for the first time I did want dick, but only if it was chargrilled. So, I threw in the bomb and danced on his corpse singing *Molotov Cocktail Party*-that track the Swedish dykes do. Yes, it was still consensual and oh, so much fun.'

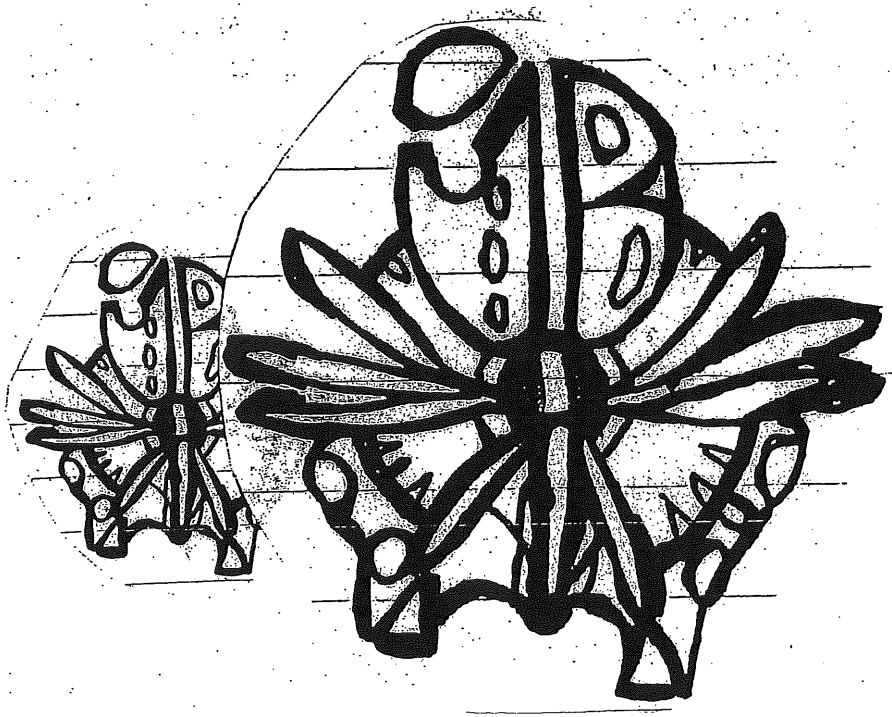
X without the Y chromosome looks like a womyn's spirit dancing all over a pimp's chargrilled corpse. XX without the Y chromosome looks like a womyn getting back her real freedom by dancing all over a pimp's chargrilled corpse. And XX-XX without Y looks like one fucking amazing *Molotov Cocktail Party*.

References

(1) Craft, Nikki www.nostatusquo.com
(2) Heindry, John (1997) ***What Wild Ecstasy*** *nb. Heindry is a pornographer
(3) Smith, David ***Gay Times*** June 1996
(4) Marchiano, Linda (1980) ***Ordeal***
(5) Scholder, Amy (ed) (1993) ***Critical Condition: women on the edge of violence***
(6) ibid
(7) Dworkin, Andrea (1997) ***Life and Death***



" rhythms that never
come clean
and strengths that you
still haven't seen "



Some Recommended books/things/sites ...

Ain't I a woman - bell hooks

Cunt - Inga Muscio

Radically speaking - Ed. Renate Klein

Anything by the Guerilla girls

Woman on the edge of time - Marge Piercy

The passion of new Eve - Angela Carter

Eco-feminism - Marian Miles + Vanda Shiva

The Pink Glass Swan - Lucy Lippard

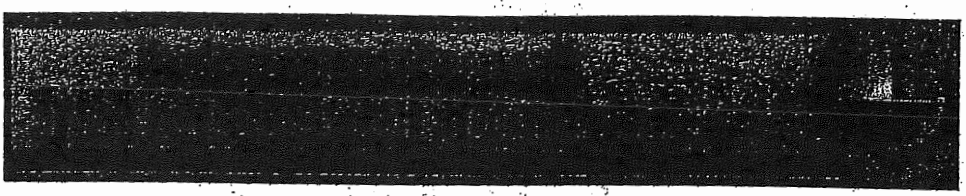
A secret country - John Pilger

The Very Inside: An Anthology of Lesbian + Bisexual Asian + Pacific Islander women

Sistergirl - Jackie Huggins

Dreaming in Urban Areas - Lisa Bellear

RE: Vulva girl zine #2 (the urination one)



Third World Links

African Global Network – AWOGNET is a global organization that networks all men and women, organizations, institutions and indigenous organizations within Africa whose activities are targeted toward the improvement of living conditions for women and children in Africa.
– www.osu.edu/org/awognet

National/International Links

Indigenous Women of the Americas – Designed to link indigenous women of North America with women of Central and South America.
– abo-peoples.org/programs/iwa.html

The Indigenous Women's Network – Dedicated to the rights of indigenous women of the Americas and the Pacific Islands.
– www.honorearth.com/iwn/

Rigoberta Menchu Tum Foundation – Homepage of Nobel Peace Prize Winner, Rigoberta Menchu Tum, a Mayan Indian, internationally honored for promoting human rights of indigenous people.
– ourworld.compuserve.com/homepages/rmtpaz/menu_eng.htm

Indigenous Women's Environmental Network – The IWEN is concerned with environmental issues and the impact megaprojects have on indigenous people.
– conbio.rice.edu/nae/docs/iwen.html

Alaska Native Knowledge Network – Site sets forth the premise of intellectual property rights of indigenous women.
– www.ankn.uaf.edu/women.html

Zapatista Women – Explores issues related to Zapatista women.
– www.actlab.utexas.edu/~geneve/zapwomen/enter.html

International Kurdish Women's Studies Network – Site designed to promote the rights/issues confronting Kurdish women.
– www.oise.on.ca/webstuff/projects/kwnet/index.htm

Guatemala-Woman – Indigenous women's issues in Guatemala.
– www.ozemail.com.au/~jbfox/gtwomen.htm

Indigenous Communities of Mexico – This site provides information on the 56 indigenous groups living in Mexico.
– www.indigena.org/e-indigenas.html

Peruvian Amazon Indian Institute – Dedicated to helping the indigenous people of the

the northern coast of Fiji.
– www.ion.com.au/~banaban/

Amanaka'a Amazon Network – Works with Amazon leaders in support of their projects for survival, human rights, the environment, the rights of native women, etc.
– www.amanakaa.org

Net Warriors –Addresses government oppression of Chiapas and enlists call for action.
– www.hookele.com/netwarriors/index-chiapas.campaign.html

Rainbow Warriors – Group founded in Aruba dedicated to human rights of indigenous people.
– www.rainbowwarriors.org

Indigenous People of Taiwan - Site of the Malayo-Polynesian indigenous peoples of Taiwan.
– www.indians.org/welker/taiwan.htm

Saharawi - Site dedicated to the Saharawi women of Western Sahara.
– http://www.arso.org/unfs-homepage.htm

www.newint.com
www.MAYDAY2001.org
www.banthebdot.com
www.earthliberationfront.com
www.Oxyploitation.com

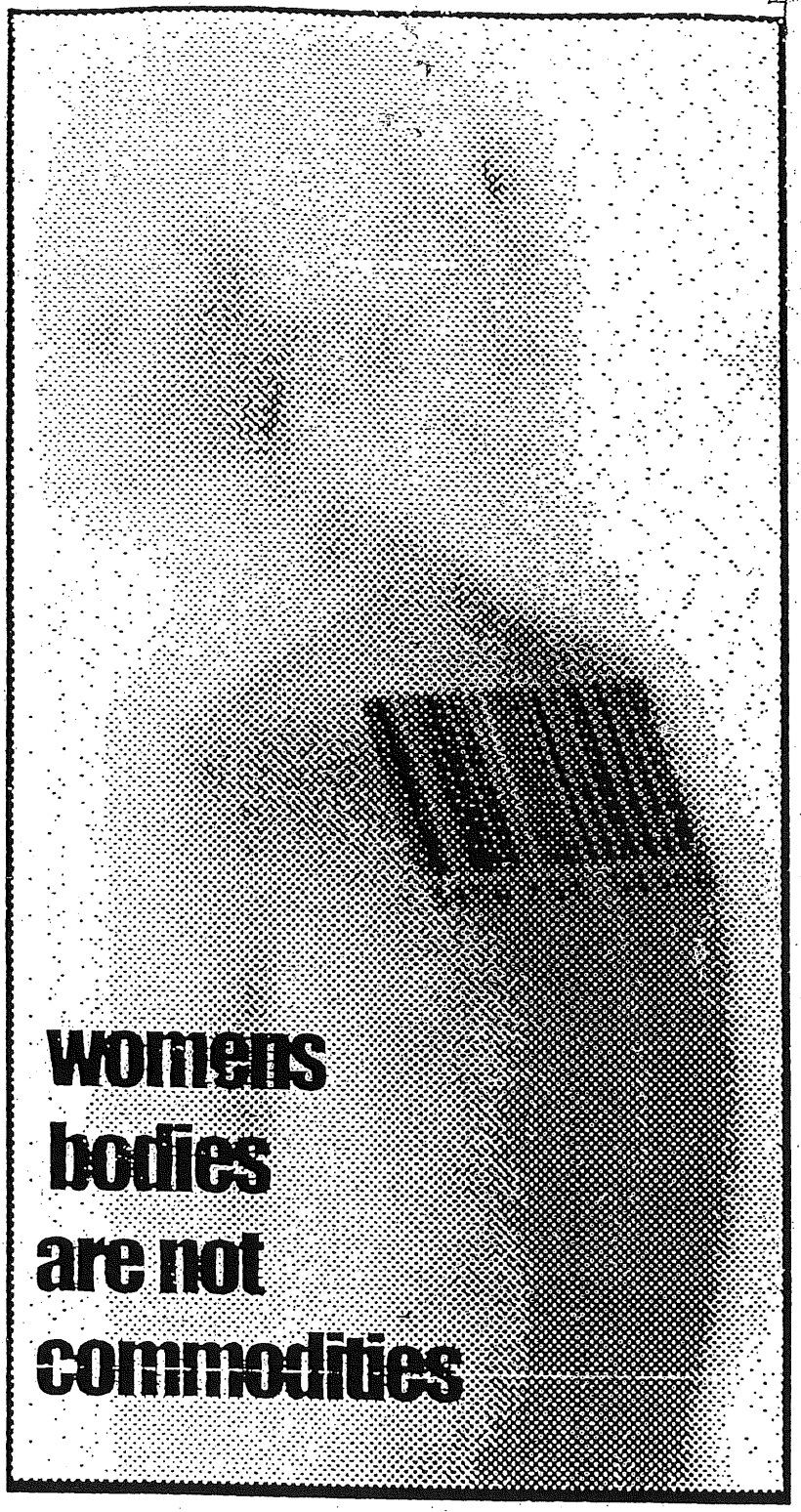
I CAN BUY AND SELL YOU!!
IM ALL FOR WOMEN COMING TO POWER AS LONG AS I'M INVOLVED AND RECOGNIZED!!
RELAX! REAL WOMEN AINT LIKE THIS!!
I'M NOT PUTTIN' UP WITH THIS!
ME EITHER! WHAT NEXT, EQUAL PAY???
THIS IS EXACTLY THE SORT OF GARBAGE THAT'S DESTROYING THE FABRIC OF SOCIETY!!
JUST KEEP THIS SHIT AWAY FROM MY OLE' LADY!
HOW DARE THEY TRY TO CREATE A FALSE IMAGE OF OUR GENDER!!!
feministavengers@yahoo.com

WE ARE

feminist avengers

CONTACT US:

feministavengers@yahoo.com


womens
bodies
are not
commodities

liz shield

AUTONOMOUS ORGANISING

?? ARE YOU GETTING ENOUGH??

It would be unrealistic to assume that because people unite for campaigns or social movements against a set objective, that this forum is free from the oppressive and exploitative institutions which prevail in a capitalist, patriarchal society.

In a collective (for example) that is running a campaign against logging, understandably symptomatic of capitalism, there may be recognition amongst the group that capitalism is exploitative and commits breaches of worker, environmental and union rights. However capitalist society also benefits from women's unpaid domestic and voluntary labour in the private sector. If the women in that collective are constantly doing the administrative chores like photocopying and phone-arounds, making the tea and being responsible for the fetching and carrying while the males talk to the media, lead the rallies and take over the blockade – this is not a successful campaign. Sexism can also occur in collective meetings where women are talked over, referred to as 'girls' or not taken seriously, and generally made to feel alienated and inferior.

Autonomous organising is people coming together under a common oppression to collectively organise against this oppression

There are many other examples of other forms of reproduction of the dominant paradigm that occur within social movements that are supposed to be more progressive, and thus free of the sexist, homophobic and racist institutions and language that dominate society. Referring to people as being queer in a derogatory way, and homophobic and racist jokes, as well as supporting these ideals make groups exclusionary and fucked. The need for autonomous organising arises because of the invisibility of these groups within social movements and the necessity of oppressed groups to lead their own struggle, and their right to be self-defined and represented.

Autonomous organsing is people coming together under a common oppression to collectively organise against this oppression. This includes women, Indigenous people, queer people, ethnocultural/NESB and differently abled persons. The principles of autonomous organising, when put into practice, recognise the fact that structural oppression exists, and that individuals (well meaning or not) reproduce this structural oppression. This can occur in the form of structural inequalities and institutions, which are a systematic element of society, such as legislation, the media and social institutions. Racism, homophobia and sexism are socialised conditions that are created and maintained by a capitalist, patriarchal world order that benefits from the oppression of groups of people. These groups, therefore, need a space independent from this environment, with its accepted, socially constructed and enforced roles and institutions, in which to identify and be empowered to organise.

As an ideology or a practice, autonomous organising recognises that individuals perpetrate structural oppression. While patriarchal society is sexist and homophobic and racist, through socialisation and reinforcement by institutions such as the church and the law, individuals take on and maintain this oppressive behaviour. For example, men benefit from the oppression of women in terms of their unpaid work. Heterosexual people benefit from their sexuality and discriminate against queer people through legislation, social recognition, and security. Non-Indigenous and non-NESB/ethnocultural persons benefit from the oppression of Indigenous and NESB/ethnocultural people in terms of laws and social opportunity. It is necessary to acknowledge this oppression and be active in reversing it to create a truly just society. For a social movement to be progressive, it must recognise these elements and be prepared to be proactive in challenging and changing. Oppressed groups need to be empowered to identify and organise to fight oppressive behaviour and institutions.

"Whenever you find yourself on the side of the majority, it's time to pause and reflect" - Mark Twain

The Art & Science of Billboard Improvement

This whole passage taken from "The Art & Science of Billboard Improvement" published by the Billboard liberation Front & Friends. I never saw this in the shops again after buying it, so it seemed destined for reprintation land.

FOR entertainment purposes only

random information is good for you...

by

Billboard Liberation Front & Friends

I. Choosing a Board

Once you have identified a billboard message you wish to improve, you may want to see if there are multiple locations with the same advertisement. You should determine which ones give your message optimum visibility. A board on the central freeway will obviously give you more exposure than one on an obscure side street. You must then weigh the location/visibility factor with other crucial variables such as physical accessibility, potential escape route, volume of foot and vehicular traffic during optimum alteration hours, etc.

In choosing a board, keep in mind that the most effective alterations are often the simplest. If you can totally change the meaning of an advert by changing one or two letters, you'll save a lot of time and trouble. Some ads lend themselves to parody by the inclusion of a small image or symbol in the appropriate place (a skull, radiation symbol, happy face, swastika, vibrator, etc.). On other boards, the addition of a cartoon "thought bubble" or "speech balloon" for one of the characters might be all that is needed.

II. Preparation

A) Accessibility: How do you get up on the board? Will you need your own ladder to reach the bottom of the board's ladder? Can you climb the support structures? Is the board on a building roof top, and if so can it be reached from within the building, from a fire escape, or perhaps from an adjoining building? If you need ladders to work the board, they may occasionally be found on platforms on or behind the board, or on adjacent boards or roof tops.

B) Practicality: How big are the letters and/or images you would like to change? How close to the platform at the bottom of the board is your work area?

On larger boards you can rig from above and hang over the face to reach points that are too high to reach from below. We don't recommend this method unless you have some climbing and rigging experience. When hanging in one position your work area is very limited laterally. Your ability to leave the scene quickly diminishes proportionately to how convoluted your position has become. Placing huge words or images is much more difficult.

C) Security: After choosing your board, be sure to inspect it during day and night. Take note of all activities in the area. Who is about

Coochie is hauled off Fisher Gate, October 12th. The friendly public service officials are helping him by applying a pain compliance hold to the